The Literary Style and Major Themes of the Holy Qur'ān A Critical Analysis of the Opinion of A.T.Welch

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Abstract

This article is about the literary style and major themes of the Holy Qur'ān.First aspect is about oaths and their explanations. The obscenities of the orientalists about oaths present in the Holy Qur'ān are brought to light. In this regard, the orientalists must know Arabic grammar for some oaths are actually the grammatic expression. In this article Heaven and Hell, creation of human beings, the Sun, the Moon, alternation of day and night along with other verses about universe is explained according to Allah's sign. The indications are state to distinguish the narrative style of Qur'ān and incident of stories. In the same way the fundamentals, beliefs, marriage, divorce, the life of Holy Prophet Muhammad (SAW) and with social, economic and financial teachings and enjoining are described briefly. Praying expression in Qur'ān their significant and objectives are also stated.

Key Words: Oath , Sign Passages , Say Passages, Narratives, Regulations, Liturgical Forms

It has difficult to differentiate between its literary and systematic topic. A.T.Welch has divided the literary style of the Qur'ān into following parts.

1. Oaths (Qasmain) and related explanation,
2. Āyāt-u-Allah,
3. The descriptive style of ayat-ul-lah,
4. The explanation of the events into the form of fable or allegory,
5. The social laws, rules and regulation,
6. The praying expression and other aspects.

It is the distinction of the Qur'ān that through these divisions, its literary style could be explained.(1)

1. Oath and the Related Explanation

The Oath paragraphs and its explanation occurred in small sūr'ahs. Some are secrets, which cannot be explained. There are various types of oath paragraphs in the Qur'ān e.g., ''و and 'ب' have occurred in the specific form of noun and many sūr'ahs end with them, for assūr'ahnce 'اَنَّ' has been used and in some places 'قد' has also been used. The word ''و has been used for assūr'ahnce and accordance in the oath paragraphs. In ancient Arabic language the (Qasam) oath had been associated with the astronomist (prophecy teller). The Qur'ānic oath paragraphs are also used for other terminologies e.g., oracal worshipers and prophecy tellers.(2)

There are two prominent types of Qur'ānic oath.

1. When ayat are of one type and have the element of assūr'ahnce.
2. When ayat are not of one type and have no element of assūr'ahnce.(3)

The prominent example is the ayat of sūr'ah Al-Infitar:

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتۡ o وَإِذَا ٱلۡكَوَاكِبُ ٱنتَثَرَتۡ o وَإِذَا ٱلۡبِحَارُ فُجِّرَتۡ o وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ o عَلِمَتۡ نَفۡسٌ مَّا قَدَّمَتۡ وَأَخَّرَتۡ o يَـٰٓأَيُّهَا ٱلۡإِنسَـٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ o ٱلَّذِى خَلَقَكَ فَسَوَّٮٰكَ فَعَدَلَكَ o(4)

When the heaven is cleft asunder and when the stars have fallen and scattered and when the seas are burst forth and when the graves are turned upside down (and bring out their contents). Then a person will know what he has sent forward and (what he has) left behind of good or bad deeds. Oh men what has made you careless about your Lord, the most generous? Who created you, fashioned you perfectly, and gave you due proportion.

إِذَا ٱلشَّمۡسُ كُوِّرَتۡ o وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ o وَإِذَا ٱلۡجِبَالُ سُيِّرَتۡ o وَإِذَا ٱلۡعِشَارُ عُطِّلَتۡ o وَإِذَا ٱلۡوُحُوشُ حُشِرَتۡ o وَإِذَا ٱلۡبِحَارُ سُجِّرَتۡ o وَإِذَا ٱلنُّفُوسُ زُوِّجَتۡ o وَإِذَا ٱلۡمَوۡءُ ۥدَةُ سُٮِٕلَتۡ o بِأَىِّ ذَنۢبٍ قُتِلَتۡ o وَإِذَا ٱلصُّحُفُ نُشِرَتۡ o وَإِذَا ٱلسَّمَآءُ كُشِطَتۡ o وَإِذَا ٱلۡجَحِيمُ سُعِّرَتۡ o وَإِذَا ٱلۡجَنَّةُ أُزۡلِفَتۡ o(5)

When the sun is wound end its light is last end is overthrown and when the stars fall and when the mountains are made to pass away when the pragrent she camels are neglected and when the wild beasts are gathered together and when the seas become as blazing fire or overflow and when the souls are frined with their bodies (the good with the good and the bad with the bad) and when the female (infant) buried alive (as the Degen Arabs used to do) is question for what sin was she killed and when the (written) pages of deeds are laid open and when the heaven is stripped off and taken away from its place and when Hell fire is set ablaze.

In sūr'ah Waqia, Allah says: إِذَا وَقَعَتِ ٱلْوَاقِعَةُ [6]

When the event (i.e. the day of resurrection) befalls.

Another place, Allah says: إِذَا ٱلسَّمَآءُ ٱنشَقَّتۡ [7]

When the heaven is split asunder.

Another place, Allah says:

وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَاo وَقَالَ ٱلۡإِنسَـٰنُ مَا لَهَا [8]

And when the earth throws out its burdens and man will say: what is the matter with it.

The verse of small sūr'ahs starts in an authentic literary linguistic style as in sūr'ah Al-Māuon.

أَرَءَيۡتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ [9]

Have you seen him who denies the recompense?

The ayat of sūr'ah Alm-Nashrā is:

أَلَمۡ نَشۡرَحۡ لَكَ صَدۡرَكَo وَوَضَعۡنَا عَنكَ وِزۡرَكَo [10]

Have we not opened your breast for you (O Muhammad ملسوهيلعهللاىلص)? and removed from you your burden.

Allah says:

أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِأَصۡحَـٰبِ ٱلۡفِيلِ [11]

Have you (O Muhammad ملسوهيلعهللاىلص) not seen how your Lord dealt with the owners of the elephant.

Allah says: وَيۡلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ o [12]

Woe to every slenderer and backbiter.

The same words are used in Sūr'ah Al-Mutoffifien: وَيۡلٌ لِّلۡمُطَفِّفِينَ [13]

Wo to Al Mutaffifun those who give less in measure and weight.

These words have also been used in the 3-4 verses of Sūr'ah Al-Māuon.

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِo فَوَيۡلٌ لِّلۡمُصَلِّينَ [14]

And urges not on the feeding of Al Moskīn (the poor) so woe to those performers of salat.

Allah says: وَٱمۡرَأَتُهُ حَمَّالَةَ ٱلۡحَطَبِ [15]

And his wife too, who carries wood (thorns of sa'dan) which she sued to put on the way of the Prophet (PBUH) or used to slender him.

There is a question in the second verse of sūr'ah Al-Qadar:

وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ [16]

And what will make you know what the night of Al-Qadar (decree) is.

Allah says:

ٱلۡقَارِعَةُo مَا ٱلۡقَارِعَةُo وَمَآ أَدۡرَىٰكَ مَا ٱلۡقَارِعَةُ [17]

The striking hour what is the striking (hour)?

According to A.T.Welch, the following Qur'ānic verse with ' و'is one the oath terminologies which exposes the fact that she has failed to comprehend the style of the Qur'ān whereas, the word ' و'can be used for connecting one sentence with other and for advice. Her view about the word 'Kahin' کاہن the oracal worshiper is that the followers of Hazrat Muhammad (PBUH) have used it for Him (PBUH) whereas the Muslims have been forbidden to use this word for the Prophet (PBUH) in the Qur'ān.

فَذَكِّرۡ فَمَآ أَنتَ بِنِعۡمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجۡنُونٍ [18]

Therefore, remind, monotheism O Muhammad (ملسوهيلعهللاىلص) by the Grace of Allah, you are neither a soothsayer nor a mad man.

Allah says in another place:

وَلَا بِقَوۡلِ كَاهِنٍۚ قَلِيلاً مَّا تَذَكَّرُونَ [19]

Nor is the word of soothsayer little is their you remember.

Richard Bell has pointed out five oath extracts of the Qur'ān:

يسٓo وَٱلْقُرْءَانِ ٱلْحَكِيمِo إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَo عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍo(20)

Allah says:

وَٱلذَّٰرِيَٰتِ ذَرْوًاo فَٱلْحَٰمِلَٰتِ وِقْرًاo فَٱلْجَٰرِيَٰتِ يُسْرًاo فَٱلْمُقَسِّمَٰتِ أَمْرًاo إِنَّمَا تُوعَدُونَ لَصَادِقٌo وَإِنَّ ٱلدِّينَ لَوَٰقِعٌo(21)

In this Allah says:

وَٱلْمُرْسَلَٰتِ عُرْفًاo فَٱلْعَٰصِفَٰتِ عَصْفًاo وَٱلنَّٰشِرَٰتِ نَشْرًاo فَٱلْفَٰرِقَٰتِ فَرْقًاo فَٱلْمُلْقِيَٰتِ ذِكْرًاo عُذْرًا أَوْ نُذْرًاo إِنَّمَا تُوعَدُونَ لَوَٰقِعٌo(22)

The verse is:

وَٱلنَّٰزِعَٰتِ غَرْقًاo وَٱلنَّٰشِطَٰتِ نَشْطًاo وَٱلسَّٰبِحَٰتِ سَبْحًاo فَٱلسَّٰبِقَٰتِ سَبْقًاo فَٱلْمُدَبِّرَٰتِ أَمْرًاo يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُo تَتْبَعُهَا ٱلرَّادِفَةُo قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌo أَبْصَٰرُهَا خَٰشِعَةٌo يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِo أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةًo قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌo فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌo فَإِذَا هُم بِٱلسَّاهِرَةِo(23)

Allah says:

وَٱلْعَٰدِيَٰتِ ضَبْحًاo فَٱلْمُورِيَٰتِ قَدْحًاo فَٱلْمُغِيرَٰتِ صُبْحًاo فَأَثَرْنَ بِهِۦ نَقْعًاo فَوَسَطْنَ بِهِۦ جَمْعًاo إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌo(24)

After describing all these verses, Richard Bell claims that all these oath paragraphs and related explanations are near to natures, which have been prophesied by Hazrat Muhammad (PBUH). [25]

According to Islamic view point, Qasam (oath) means to distribute like to die which means to cut off or decide, the Qasam, means to cut off and decide and oath also means in the same way which is used in special conditions. 'القسمه' 'والقسم' means to shatter something, to divide and ةماسقلا, ماستقا, مساقلا belong to the same origin and are related to the meaning of Yameen and Half. [26]

This word is commonly considered to have meaning of Half and Yameen but the linguists and Juriests have made very interesting and meditative discussion about it. According to one view, Yameen means the oath taker swears with the name of Allah when he expresses his determination for his work. [27] During routine situation, it is a promise with Allah which is personal especially and also for the sake of welfare commonly. The swear is a thing which would be for the distinction between truth and false hood, presence and absence of anything or news and the aim of assūr'ahnce of one thing i.e., the confirmation of truth or lie. The common aim of Yameen is the firm determination and the aim of swears is the confirmation of news. [28] Oath mans a pact between people and groups of people, but in common, use it also means Yameen نيمي فلاح, ﷲاب نوفلحي. [29] According to Fateh Al-Qadr, there are three types of Yameen, e.g., Yameen Al-Ghamos سومغلا نيمي, Yameen Laghu وغللانيمي, Yameen Al-Manuqada هدقعنملانيمي and Yameen Sharei, ىعرشنيمي Yameen Arfi ىفرعنيمي, Half Al-Muqat تقوملافلح, Half Al-Mubad دبوملافلح, Half Al-Majhol لوهجملافلح are also included among then.[30] There is important discussion in the Qur'ān about the oaths (Qasamain) of Allah. The nature of people and their style of swearing have also been described in the Qur'ān. There are many ayat with the word of oath with تاقتشم and there is description of previous and present people who did not fulfill their oaths.

أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ۚ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَo(31)

Another verse is:

أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍo (32)

Allah says:

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَo (33)

And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you Muslims? All that they did has been in vain (because of their hypocrisy) and they have become the losers.

The other type is oaths from Allah in which He has sweared with the names of objects of nature, observation of universe, the day f judgment, evening and night.

لَآ أُقْسِمُ بِهَٰذَا ٱلْبَلَدِo (34)

فَلَآ أُقْسِمُ بِٱلشَّفَقِo وَٱلَّيْلِ وَمَا وَسَقَo وَٱلْقَمَرِ إِذَا ٱتَّسَقَo (35)

In the Qur'ān and especially the earlier Sūr'ahs, there are oaths of natural objects as Allah says:

وَٱلنَّجۡمِ إِذَا هَوَىٰo(36)

Another place Allah says:

بِأَيۡدِي سَفَرَةٍo كِرَامِۭ بَرَرَةٍo قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥo مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥo(37)

Allah says: وَٱلسَّمَآءِ وَٱلطَّارِقِo(38)

In this way, Allah says in other sūr'ahs: (41)oوالعصر (40) oوالیل (39)oوالفجر

Another type is: صٓۚ وَٱلۡقُرۡءَانِ ذِي ٱلذِّكۡرِo(42)

وَٱلۡكِتَٰبِ ٱلۡمُبِينِo(43)

قٓۚ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِo(44)

There is also an oath with the name of angels e.g.,

وَٱلصَّٰٓفَّٰتِ صَفّٗاo فَٱلزَّٰجِرَٰتِ زَجۡرٗاo فَٱلتَّٰلِيَٰتِ ذِكۡرًاo(45)

There are various ayat about the Day of Judgment: لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ(46)

In this way, Lucifer also sweared with the grandeur of Allah:

قَالَ فَبِعِزَّتِكَ لَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَo(47)

Allah has seared the things due to their benefits e.g.,

وَطُورِ سِينِينَo وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِo(48)

وَٱلشَّمۡسِ وَضُحَىٰهَاo وَٱلۡقَمَرِ إِذَا تَلَىٰهَاo وَٱلنَّهَارِ إِذَا جَلَّىٰهَاo وَٱلَّيۡلِ إِذَا يَغۡشَىٰهَاo وَٱلسَّمَآءِ وَمَا بَنَىٰهَا

o وَٱلۡأَرۡضِ وَمَا طَحَىٰهَاo وَنَفۡسٖ وَمَا سَوَّىٰهَاo(49)

وَٱلتِّينِ وَٱلزَّيۡتُونِo(50)

There are three types of oaths of Allah.

1. Personal ((باذاتہ) (Allah has sweared His own self فَوَرَبِّ ٱلسَّمَآءِ وَٱلۡأَرۡضِ (51))
2. Quality (بالصفاتہ) (His wisdom وَٱلسَّمَآءِ وَمَا بَنَىٰهَا(52))
3. His beneficial and wised creatures ((بمفعولہ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ(53)

Ibne Qasim has also described the oath of ayat of Allah that the creatures is the great verse or symbol of Allah and these oaths are apparent (54)

فَوَرَبِّكَ لَنَسۡـَٔلَنَّهُمۡ أَجۡمَعِينَo(55)

In this way, there are oaths of مضمرۃ which are exposed through letter لام e.g.,

لَتُبۡلَوُنَّ فِيٓ أَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡo(56)

Or the meaning expresses the oath e.g.,(57) oوَإِن مِّنكُمۡ إِلَّا وَارِدُهَاۚ(58)

In this way, the scholars have differentiated between انھما and قسمعبدلیا that news or sentence is in the reporting speech or reported speech. An important question has been raised in the books that why Allah needed to swear the grandeour, dignity and sublimity and this question has been answered as the Qur'ān is according to the Arabic language and it has also adopted the style of Arabic (human) language ان اللہ ذکر القسم بکمال الحجۃ وتاکیدھا means Allah has stressed His assūr'ahnce or guarantee in oaths. (59)

The methods of the addressee in any problem are two e.g., the witness and the swear (oath) and both methods have been used in the Qur'ān, the examples of Qasam have been described and the instances of witness are:

وَٱللَّهُ يَشۡهَدُ إِنَّ ٱلۡمُنَٰفِقِينَ لَكَٰذِبُونَ(60)

The sentences of oath express their type except cursed and praying which are specific oaths. The common method is that the letter of oath utter first which are usually ' 'و', 'ت', 'ب' and they are frequently used in oaths ((باللہ, واللہ, تاللہ the letter two are not used more frequently than the first one. The letter 'ب' is the last letter of letters جارہ e.g., Amanat امانت or Hīyat حیات are emphasized with 'و' like 'ل' which particularly used in لعمری لعمرک which means 'I swear by my and your life'.

Some other letters are also used in oaths e.g., ' .'اي' ,'اھ' ,'ا' Sometimes, the meanings of oath are produced only through the condition of Nasbi e.g., the abbreviation of نميا i.e., ميأ ميا ما etc. Sometimes, the letters are used for oath. (61)

Some linguistic characteristics are also associated with the common sentences e.g., the negative symbol of oath can be exampled e.g.,

ىقبيلا ىنعيلقتسم مايلاا ىلدع ىقبيلله ااتد

On the other hand, the Qur'ān has also example of negative symbol of oath e.g.,

فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ(63)
فَلَآ أُقۡسِمُ بِمَا تُبۡصِرُونَ(64)
فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ(65)

According to view, the **'لا'** in these ayat is not for negation rather it has been used for the confirmation. (66)

The oath or swear was very important in the Arabic society before Islam. Some personal and vulgar confirmed oaths were banned in Islamic society rather some swear or oaths which were free from polytheism and other evils, continued. Zaheer has included them between Nafar and Jila. (67)

Qasm or oath is the word in which speaker puts all his energy. The bribe was a moral union in which the responsibility was unanimous or common, that's why, the Qasam of any person in any important matter became the Qasam, of the whole, tribe it was called qasama '**ةماسق**' and may persons of a tribe took oath that they were true, may be they accused any one, (68) or forgive anyone (69) the people in this oath are not necessarily present at the occurrence of trouble rather the oath taleer swears for the sake of his life. The words of Qasam expose the fact **(بنفسى بحياتى يا لعمرى يا عمرى)** or the respect or things, which express his power or strength e.g., **ةيجاذ**the hair on forehead or spear (70) it is the oath like blood relations as in this aya وَٱلۡأَرۡحَامَ (71) the mutual relation has been discussed or like the oath of ancestors **((ىباو كدجو** which was commonly popular or the idol's Qasam in Hijaz the oaths of Manat **تانم** Al-Uza **ىزعلا** and Al-Lat **تلالا** were popular. (72)

Among the Muslim, the swear of Imān (belief) is taken as the Muslim swear for the sake of their lives, the belief is that lie and cruelty are negative powers and false oath creates danger for life and every dear thing. Qasam is a promise or, pact with Allah **((ﷲادہع ﷲاقاثيم ﷲاةمذ** the liar or the person who does not fulfill his promise, endanger his own life and annoys his benefactor. The Qasam or oath means that the person disowns all his dear things conditionally e.g., **ذک تلعف نا ہتوقو ﷲالوح نم ئربانا** (73)

Al-Mahamtasānī has written that Qasam or oath is very ancient and it is in fact a religious warning which aim is that the person should not tell lie rather follow truth due to fear of Allah. (74) In modern age, the courts do not acknowledge the important of oath because everything has lost its honesty and argument and the spiritual and religious condition of things have no importance there fore it is logical that Qasam, or oath has lost its respect. In spite of this fact, the Qasam or oath is a religious matter in Islam built society, which is based upon the fear of Allah and piety and all the ahkam of Islam have the background of fear of Allah, which create responsibility in every person and build such a personality who follows truth and justice. The written witness is a good argument but it may be possible that the written witness is not available and in this situation, the oath or Qasam is needed utmost. Qasam demands the strongest spiritual power that's why Islam has declared the false oath condemnable and punishable and has forbidden to be sluggish in the matter of oath and the same rule is implied in personal oath or Qasam but all the oaths must be free from anger, bias, revenge and torture. There are various events in which great disaster occurred due to true and false oaths. Anyhow, the Islamic society could not save itself from the decay of piety, honesty and justice due materialism and the trend of vulgar and immoral philosophies and now days, Qasam has not been trustworthy source.

The done discussion has brought the use of oath and types of oath in the Qur'ān to light. In the Arab society before Islam, oath or Qasam is very important and it is regarded as assūr'ahnce but in modern age, this method has not been trusted due to its frequent use.

2. Sign Passages

According to A.T. Welch in the earlier parts of Medīnan and Meccan parts of the Qur'ān, verse about the strange event of nature and the signs of human life have been described and the thankfulness to Allah Almighty and the worships of Him have also been described, that's why, it is difficult to comprehend the discipline and coordination of the Qur'ān e.g. the strange of events of nature i.e., the creation of earth and skies, the shinning of sun, moon and stars, the raining, regular revolution of nature the arrival of storm, the thunder of light have been described, ayat have captured these events not through their topics rather their relation with them.(75) According to Shah Walī-Ullah, the Qur'ān has been revealed for the reformation of culture and selves of all people and there is no distinction between Arabic and non-Arabic or rustic and urban, so it was the demand of wisdom to discuss such matters in regard of remembering the signs of Allah which are familiar for the masses, that's why, the discussion and curiosity about Arabic have been restricted in the Qur'ān and the discussion about the names and characteristics of Allah has been done in such a way that ordinary IQ leveled and intelligent people can comprehend easily and the expertness of study of message and reasing of Allah should not be need.

In this way, there is brief description of the existence of Allah in the Qur'ān because people are familiar with the presence of Allah. There is no country which citizens are atheist. Anyhow, the matter of characteristics of Allah is not so simple and clear that can be comprehend with mediation, and deep research as the real facts are impossible to comprehend and to explain but the biggest problem is that if there is no vision of characteristics of Allah in mind the relation to reach Allah is impossible and this relation is the only possible source of reforming of culture and people. Allah has solved this problem in this way i.e., he has selected such characteristics of human being which were familiar among common people and they regarded them the source of pride and Allah has described these qualities simplicity without which it was impossible to comprehend them and He has also said that it is the thing which has no example,(76) so that people could not become confused about the characteristics of Allah due to the resemblance with human characteristics.

Some human characteristics are such which cannot be associated with Allah and they can create illusions in the minds of people, e.g., the birth of children, weeping, sorrow, uncomfortableness etc. are such qualities which cannot be associated with Allah. Such characteristics which cannot create doubts and which create doubts in minds, both have very complicated and delicate distinction that it is impossible for human mind and wisdom to reach there. It is a revealed knowledge, no discussion and negotiation are allowed in this matter.

In this way, only these characteristics and blessings of Allah were described which were familiar among the Arab, non-Arab, and rustic and urban. Those blessings, which were for scholars and Wali-ullah, kings and emperors had not been, described rather the ordinary things like the creation of earth and sky, the raining from could, the flowing of water in the form of rivers and canals, the birth of various kind of fruits, seeds and flowers or the education of necessary industries or skills and the revelation power and technique to use these skills have also been discussed in this regard.

In this way, another human being's spiritual and moral flaw have been pointed out i.e., the human act and thinking is not always the same as during crisis they are something and during prosperity they are in other condition.(77)

According to A.T. Welch, the Qur'ānic verse point out various signs but during analysis no aya has been described that in which it has been used. Sometimes aya has been used for the sign of paragraph but in the context, there is no use of sign in the paragraph. According to A.T. Welch, the aim of 3rd verse of sūr'ah Al-Rad, 23rd aya of sūr'ah Room and 6th-66th of sūr'ah Yunus had not been described whereas in these ayat the ayat-ullah have been described. According to her own view, the aim of some ayat is clear e.g., the creation of earth and skies, the shinning of sun and moon, the fixation of destinations, the firmness of mountains, the flowing of rivers, various kinds of flowers or fruits and their pair, the change of day and night and other ayat-ullah which are for the mediators.(78) In the below paragraph, the meaning and explanation, reasons, betterment and logics of ayat are briefly described.

As far the verses use is concerned, they have been used in the Qur'ān in four ways:

1. Sometimes, they have been sued just for sign or symbol.
2. Sometimes, the objects of universe have been called ayat-ullah because all objects of nature expose the fact, which is hidden behind them.

3. Sometimes, the miracles of the previous prophets were called ayat-ullah because these miracles were symbol of the fact that the prophets were the representatives of Allah Almighty.
4. Sometimes, the sentences of the kitab-ullah have been called ayat, which guide towards the path of piety and truth.[79]

2.1 The Types of Ayat-ullah

The words of the signs of Allah or His verses are very compact in which all types of signs are included. These signs are of six types if the descriptions of the Qur'ān are regarded.

1. These signs which are present in earth, sky and the system of universe.
2. The signs, which are found in the creation of man, his physic and his existence.
3. The signs, which are present in intuition of man, his consciousness and unconsciousness.
4. The signs, which are present in the perpetual experiences of human beings.
5. The signs, which are found in the disasters, which are sky and earth.
6. The verse or signs which Allah has revealed upon His prophets so that man would make aware of the facts about which all the signs point out.[80]

The types of verses can be divided into parts.

1. Afaq (divine)
2. Anfas (self)

The divine signs or afaq verses are:

I. The creation of earth and sky.
II. The rotation of sun, moon and change of day and night.
III. The blow of air, formation of cloud and rain.
IV. The creation of metals.
V. The creation of animal.

Āyāt-e-Nafs or signs of human self:

I. The creation of man.
II. The different stages of human creation.
III. The different stages of human life.
IV. The death of man and life after death.

The Qur'ān declare the miracles of natures as the āyāt-ullah and asks to meditate about their mysteries and through which it argues on the presence of Allah Almighty and if these things lacked logic, it was useless to meditate about them.

1. The aims and reasons of the verses of day and night,
   The one reason of these ayat is that day is for working and night is for taking rest.
2. The aims and reasons of verses of sun and moon:
   Allah says:
   جحلاو سانلل تيقاوم يه لق[81]
3. The aims and treasons of stars:
   The aim of stars is to fixation of directions.
4. The reason and aim of mountains.
   In the stomach of mountain, there are treasures of minerals and metals e.g., from coal to gold, from mud to platinum. If these mountains were buried into the land, it would be impossible to mine these mountains.[82]
5. The aims and reason of air:
   The aims of air have been described in this way:
   وَمِنْ ءَايَـٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ[83]
6. The aims and reasons of rain:
   Allah ways in the 164th verse of sūr'ah Al-Baqara:
   وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ[84]

7. The aim of situation of earth:
In the Qur'ān, the aim of earth situation has been described frequently.

2.2 The Method of Qur'ānic Argument Through Āyāt-ullah

The way of argument of Qur'ān is completely different from the method of philosophers who present their self assumed views through complicated and complex terminologies whereas the Qur'ān present the argument openly which are spread in the objects of the universe which every man can comprehend easily according to his mental caliber and will become rich with the treasure of belief and truth. Due to this difference, the researchers have strictly criticized the method of argument of philosophers.

The arguments of the Qur'ān about the existence of Allah are much more compacting, influential and effective than the rational arguments of linguists and philosophers, which are full of doubts.(851)

The argues of the Qur'ān are like food with which everyone can enjoy but the philosophers' argues are like medicine which are useful for only specific persons and harmful for others.(86)

The reason is that the aim of the Qur'ān is to teach true and right belief to the people for which it always invites to think and meditate, not to negotiate or confront rate.

As Mulana Abu-ul-Kalām Āzād writes:

"The aim of the argument of the Qur'ān is the invitation of meditation reasonly i.e., it stresses the thing that man should feel the presence of Allah in his own personality through his intuition and wisdom and must meditate about it, so there is no sūr'ah or part of any sūr'ah of the Qur'ān which vacant the invitation of meditation."(87)

This natural argument is emphasized through these points:

2.2.3 The Argument through the Creation of Sky and its Related Objects:

In the system of the universe, can you the skill of other worshiped personality than Allah can more than one Allah run this system with such punctuality? Everything of skies and earth is the witness of oneness of Allah…….in spite of these signs, you argue ةيابِ انتايلف are these signs not enough for witness of true Prophets (PBUH),(88) e.g., the blow of wind, the rain, the gathering of clouds, the shine of sun, moon and stars.

2.2.4 The Argument through the Creation of Earth and its Related Things

The argument through the earthly world and its objects has been done after the heavenly world. Allah says in the sūr'ah Al-Ra'd:

وَفِى ٱلۡأَرۡضِ قِطَعٌ مُّتَجَـٰوِرَٲتٌ وَجَنَّـٰتٌ مِّنۡ أَعۡنَـٰبٍ وَزَرۡعٌ وَنَخِيلٌ صِنۡوَانٌ وَغَيۡرُ صِنۡوَانٍ يُسۡقَىٰ بِمَآءٍ وَٲحِدٍ(89)

Mulana Ameen Islāhī says:

"The earth or world can be colorless, plain and leveled but its every part is full of miracles of nature because Allah Almighty desires that man must find His signs of sovereignty and grandeurs where he see and he can bet lesson of characteristics of Allah."(90)

2.2.5 The Argument through Different Types of Animals and their Benefits

Animals, cattle, bests and birds are the creation of Allah after the creation of earth and skies. He argues:

2.2.6 The Argument through the Creation of Man and His Conditions

If man meditates on the system of the universe, he gets the basic and universal law of creation and he finds that everything in the universe has been created with a specific discipline along with a special law and no thing lacks reason and aim. No thing has been created without any aim or reason for nothing rather everything has some kind of reason and aim.

خَلَقَ ٱللَّهُ ٱلسَّمَـٰوَٲتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِنَّ فِى ذَٲلِكَ لَأَيَةً لِّلۡمُؤۡمِنِينَ(91)

Allah says to his Prophet Muhammad (PBUH) Allah (alone) created the heavens and the earth with truth (and none shared with Him in their creation) verily there in is surely a sign for those who believe.

In the famous aya of sūr'ah Ale-Imran, the condition of scholars and mediators has been described.

لاطابِ اذه تقلخ ام انبر (92)

Oh Lord: you have not created (all) this without purpose.

Imama Rāzī writes in the regard of sūr'ah Fateha:

"Efforts should be made to find out the fact that "ﷲا دمحلا" is the symbol of Allah Almighty and He has power and authority to do everything and the creation of man argues upon it as Allah says:

> You saw! What Hazrat Ibrāhīm (AS) said"[93]
>
> رَبِّيَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُ [94]
>
> He who gives life and cause death.

Allah has created man for His worship and He created man from sprum and the intercourse of man and wife is the miracle of Allah's power and the whole human life revolves around an aim.

2.2.7 The Argument through Objects of Heaven or Sky and Their Benefits

In the Qur'ān, the argument has been done through the benefits of objects of skies which is the law of creation on truth, e.g.

هُوَ ٱلَّذِي جَعَلَ ٱلشَّمۡسَ ضِيَآءً وَٱلۡقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعۡلَمُواْ عَدَدَ ٱلسِّنِينَ وَٱلۡحِسَابَۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلۡحَقِّۚ يُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ [95]

It is He who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning Allah did not create this but in truth He explains the verse (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.

2.2.8 The Argument through the Beauty and Decoration of the Nature

The law of universal nature works of decorating and appreciating e.g.,

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡ [96]

He has created the heavens and the earth with truth, and He shaped you and made good your shapes and to Him is the final return.

2.2.9 The Argument through the Law of Accountability

Allah has also argued through the law of accountability, which distinguishes between good and bad deeds of man.

أَمۡ حَسِبَ ٱلَّذِينَ ٱجۡتَرَحُواْ ٱلسَّيِّـَٔاتِ أَن نَّجۡعَلَهُمۡ كَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَوَآءٗ مَّحۡيَاهُمۡ وَمَمَاتُهُمۡۚ سَآءَ مَا يَحۡكُمُونَ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَلِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ [97]

Or do those who earn evil deeds think that we shall hold them equal with those who believe (in the oneness of Allah Islamic monotheism) and do righteous good deed, in their present life and after their death? Worse is the judgment that they make, and Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, end they will not be wronged.

2.2.10 The Argument Through the Life Before Birth and After Death

The argument has also been done through the creation of life and life after death and a fact has been exposed that the life after death is the aim of life and everything has a specific aim because it cannot be possible that the best creatures must be born and die after some days of life.

أَوَلَمۡ يَتَفَكَّرُواْ فِيٓ أَنفُسِهِمۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّ وَأَجَلٖ مُّسَمّٗىۗ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ بِلِقَآيِٕ رَبِّهِمۡ لَكَٰفِرُونَ [98]

Do they not think deeply (in their own selves) about themselves (how Allah created them from nothing and similarly He will resurrect them)? Allah has created not the heaven and earth, and all that is between them, except with truth end for an appointed term and indeed many of mankind denies the meeting with their Lord.

The argument of the Qur'ān is that:

1. At the revelation of the Qur'ān, all the religions and worshipping methods were free from rationality rather they were based upon illogical arguments, but it gave the rational vision of religion.
2. Its preaching's are based upon rationality and meditation it invites specially to think and meditation on the creation of universe.

3. It says that the fact is exposed through mediation on the creation of universe that everything in the universe has a specific aim.
4. When man will research and meditate according to divine order he will get the light of truth and will get rid of ignorance and darkness.

2.2.11 The Argument of Divinity Argument of Allah

Men intuitionally believe that there is one divine power that's Allah. He revolts neither against everything but nor against his nature. What is his inner voice when he sees the whole fabric of universe supervised by one Allah. He with cores of his heart believes that there is one Allah Almighty and it is all his miracles.(99)

The author of "Encyclopedia of Islam" has declared the aim, of Allah fague and has also claimed that it is difficult to understand it, which has been explained through verses. In order to answer the objections of the author these verses have been described which the author of Qur'ān Himself pointed out and the efforts have also been made to explain the aim and reason and arguments of verses. It has been tried to explain how the āyāt-ullah have been used for arguing in describing aims and reasons.

3. Say Passages

Ibn-e-Abī Al-Islāh has described the nine examples of the descriptive style of the Qur'ān in "Al-Khawatīr Al-Sawanīh Al-Fawateh" and 'Badi-ul-Qur'ān'.

1. The Alphabetical Order
2. The pronunciation of Letter
3. The Sentence of News
4. Oath
5. Condition
6. Order
7. Istafhām
8. Praying
9. Ta'leīl.(100)

Whereas A.T.Welch has made the word 'Qūl' **'قل'** the base of the descriptive style of the Qur'ān in 'Encyclopaedia of Islam'. According to her, there are two important parts of the occurrence of the word **'قل'**

1. A statement or question indicating the setting
2. The say statement which is sometimes followed by a comment or two.

The setting statement occasionally involves Muhammad's followers but usually is a report of something said or done by the unbelievers.(101) (For details, please see the given ayat in reference(102)) Sometimes, the word **'قل'** is used for question and in the next **'قل'** this question is answered, the situations of comfort and pain and the belief and worship, are also expressed through the ord **'قل'**(103) Imām Zarkashī D, 694 A.H in 'Al-Burhān' and Imam Syutti D, 911 A.H., in 'Al-Itqān' have introduced question indicating setting,(104) and usage of 'Qul' **'قل'** has also been discussed in this book. According to them, the question will be answered when it must be answerable and the question should be ignored in order to explain the nature of the question and the asking person's question is wrong. According to Sukaki, declared this style of answering as 'Al-Aslub-ul-Hakīm'(105) i.e., to answer something else different from the question. Some question's answers are more popular than the question and sometimes, the answer is more weak than ever and it is the example of the questions which should be ignored.(106) As Allah says:

يَسۡـَٔلُونَكَ عَنِ ٱلۡأَهِلَّةِۖ قُلۡ هِيَ مَوَٰقِيتُ لِلنَّاسِ وَٱلۡحَجِّۗ(107)

People had questioned about the Lunar system i.e., its initial stage like a delicate thread, middle stage of full moon and after this stage, it begin to decrease its size, and in this verse, people were told the usage of lunar system not the reason and they were also taught that their question was illogical. This is the same view of Sukaki(108) and his followers and he said that people had not enough mental caliber to understand the complexities of metaphysics.(109) He also said that he desired to know why people had questioned in this way and the discipline of verse exposed, the fact that people asked about the time and date system of Lunar system not the physics of stars and sun and this fact has been proved perfectly. It is referred from Ibn-e Jureer(110) that Sahaba asked Hazrat Muhammad 'why these lunars had been created', Allah revealed this aya and this verse exposed that people questioned about the increasing and decreasing of moon and not about metaphysics.

Imām Zarkashī and Syutti have described the aim and reason of questions **كئنئانمف, ل ه, نم, ام** which starts with noun, verb, past and present tenses.(111)

The example of lack of relation between question and answer is:

قل ما يكون لي أن أبدله

Which answer is:

ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ[112]

The question of change has been given and Ikhtāra (to create Qur'ān by themselves) has been ignored.

According to Zamakhsharī, it is because change is possible but not to create for human being and the man will become to know why he was not answered in this regard.[113] According to another view, change than 'Ikhtāra' is easy and when any charge has been negated in Qur'ān, Ikhtāra has been already negated at first step. Sometimes, the question is completely ignored only when the people have the idea of ridiculing the answer and the answering man as Allah says:

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى[114]

The Jews asked Hazrat Muhammad (PBUH) that question because they thought that, he (PBUH) would be helpless to answer this question, and they would ridicule him (PBUH) because the word 'Ruh' is used for the human spirit, Qur'ān, Hazrat Isa, Jibraīl, angels and some species of angels, so the Jews thought to scold Hazrat Muhammad (PBUH) by saying that they had never discovered these facts but they were answered fackly which surprised them and it was a compact strategy to counter their bluff.[115] Sometimes, some questions of 'fate' or 'chance' are wiped out as:

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ[116]

In this verse, the presence of both question and answer shooke the verse and **"قل الله"** was declared its answer as if the pagans questioned about the rebirth after death and the birth of man which was answered by **"قل الله"**

(مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ)[117]

In fact, the origin or type of both question and answer should be the same e.g.,

وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا[118]

On the other hand, there is no coordination between answer and question in

مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ[119]

because the people who questioned would become the replier or believers whereas they were among non-believers.

Another is that the man who has asked question, has doubts about a specific person who has done this deed and it is necessary that answer should be according to the subject because the verb **(فعل)** is known so the verb should be in the last of the sentence which is capable of making sentence meaningful.[120]

Bazār has referred from Hazrat Ibne Abbas who said, "I never witnessed any class or group better than the Sahaba of Hazrat Muhammad (PBUH), they asked only 12 questions from the Prophet (PBUH) and all these questions are in the Qur'ān".[121] Imām Rāzī has described this tradition with the words **اربعة عشر حرفا** and their 8 questions are in sūr'ah Al-Baqra.[122]

1. وَإِذَا سَأَلَكَ عِبَادِى عَنِّى[123]
2. يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ[124]
3. يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم[125]
4. يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ[126]
5. يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ[127]
6. وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ[128]
7. وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ[129]
8. وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ[130]

According to Rāzī, the 9th question **يسألونك ماذا احل لهم** in Sūr'ah Al-Maida.[131] .9

In Sūr'ah Al-Infal,

10. يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ[132]

11. يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ(133)
12. وَيَسۡـَٔلُونَكَ عَنِ ٱلۡجِبَالِ(134)
13. وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِ(135)
14. وَيَسۡـَٔلُونَكَ عَن ذِى ٱلۡقَرۡنَيۡنِ(136)

I say, "the Jew and the pagans questioned about ruh (روح) and Zul-Qarnaīn (ذی‌القرنین) and Sahaba never asked these questions which were 12.[137]

In fact, Qur'ān has evidence that there are 13 questions of Sahaba according to Ibne Abbas i.e., 8 in sūr'ah Al-Baqara and the rest five are.[138]

1 وَيَسۡتَفۡتُونَكَ فِى ٱلنِّسَآءِ‌ۖ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِيهِنَّ(139)
2 يَسۡتَفۡتُونَكَ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِى ٱلۡكَلَـٰلَةِ(140)
3 يَسۡـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمۡ(141)
4 يَسۡـَٔلُونَكَ عَنِ ٱلۡأَنفَالِ(142)
5 قَدۡ سَمِعَ ٱللَّهُ قَوۡلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوۡجِهَا وَتَشۡتَكِىٓ إِلَى ٱللَّهِ(143)

As Sahaba questioned about the problems of routine life, they never objected anything, never bothered about anything so only the pagans questioned as حورلا, لابجلا, ةعاسلا and نينرقلاىذ

According to Imam Syuttī, "whereas the question is for explanation, it itself points out the second question "نع" and it frequently occurs with "نع"[144] its example is وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِ[145]

In short, the objections of A.T.Welch on the saying style of Qur'ān, it reveals the following facts:

Sometimes, the saying style of question answer has been introduced and sometimes the argument style has been introduced. In this way, the questions of the pagans and Sahaba from Hazrat Muhammad (PBUH) are also present, the oath style is also present which has been discussed in section No. 1 of Ch. 7. Some paragraphs starts as the announcements of Allah which have been discussed in section No. 2 of Ch. 7 and the questioning paragraphs are included among this group, which have been explained in the section. As far as, the saying is concerned, it means to explain and sources through which the problems should be explained. So Bayan or saying means to explain kalam or message or explanation and the point from which this حوضو or source is available, which synonym is balagha, so the Ilm-e-balaghat is a branch of Ilm Ul-Bayan. Anyhow, the saying is used for different and vast meaning i.e., …. aimed, fi ىف, ya اي, Dar رد, etc. Sometimes Tabyan نايبت is used in the meaning of saying.[146]

The status of kinds of kalām is different according to their saying style. The ancient sayings about the saying style's origin are complementary proverbs, anyhow, they are called the explanations of saying style e.g., wisdom is the guide of ruh, knowledge is the guide of wisdom and saying style is the guide of knowledge.[147] All these things are prominent in the saying style of the Qur'ān.

4. Narratives

The topic of story is the saying style of the Qur'ān is an important genre which has been described briefly and in detail in the Qur'ān. Some allegories have been described again and again in many places. This series of events are related with the prophets and previous nations. It is also related with the fights of falsehood and right or truth and moral lessons of the encounter of devils and pious people and thought provoking mixture. They contain the explanation of the basic aims of preachings of Allah and the consequences of good and bad deeds of previous nations. The aim of describing these events again and again in different paragraphs is to encourage the Prophet in the struggle with the pagans of Mecca by exposing the obstinate and ignorant behaviour of previous nations with their prophets as they always denied them and bothered them but these prophets did not loose heart, and continued their preaching. Some western researchers have been objecting the Qur'ān on not having the literary coordination. According to Thomas Carlyel, the Qur'ānic literary style is uninteresting, bothering, consisting of common discussion and detached from the current situation.[148] Whereas according to R.A. Nichaloson, "in the comparison with Bible, Qur'ān appears uninteresting, hardly comprehendible, lethargic and having free lance description. Whereas the modern researchers have given it the name of memories of previous events of previous years. So it is necessary to expose the Qur'ānic literary style for the modern researchers. According to A.T.Welch, the term of story has been used in the saying style of Qur'ān for explanation, vast meaning and occurrence of so-called.

There many extracts from historical stories in the Qur'ān in order to get the first hand knowledge of the history of word,[149] whereas this view is impressive that most of these stories were familiar of popular among the Arab, among these events, the allegories of the Prophets and pious people are the most popular and interesting and the Qur'ān cannot be comprehended without them.[150]

There are various ayat in the Qur'ān in which through the description of previous nations or umma Hazrat Muhammad (PBUH) was asked to perform the duty of preaching of Divine orders and religion and this should be continued without any influence from the pagans of Mecca.

The Qur'ān is not a historical book in which the history of any specific nation or group was described or a long discussion has been done about the world's nations rather it is the divine message of grandeour and moral lesson which explains the historical events and warns its addressed people from the consequence of previous nations and persuades them. It invites people towards the piety of ruh and stimulates people to purify their self and deed. The events which have been described in the sacred message, aim at the moral lesson, it reveals that the opponents of truth and Allah meet the same end. The knowledge of the modern world depends upon Qur'ān e.g. the study of man, animal, plants etc.

The Qur'ān has provided a golden treasure of wisdom and moral lesson for rational people and these events are the source of mental and spiritual comfort and advice for the believers.

The allegories or stories of the Qur'ān as follow:

1. In this part the introduction of oneness of Allah, the creation and discipline of the earth and skies, the importance of faith, and the ayat about the faith upon Allah, angels, prophets, books and the last judgment day are included.[151]
2. The story of Hazrat Adam۴ and Eve۴ is the greatest,[152] and there some details of the failure of Lucifer along it.[153]
3. The third important event in the Qur'ān is of Hazrat Nuh۴ and there are aya about the destruction from Allah upon his nation.[154]
4. Among the stories of Prophets, the stories of Hazrat Idrees۴ [155], Hazrat Hud۴,[156] Hazrat Salah۴,[157] Hazrat Ibraheem۴,[158] Hazrat Loot۴,[159] Hazrat Yaqoob۴,[160] Hazrat Ysuf۴,[161] Hazrat Shoaib۴,[162] Hazrat Mosa۴,[163] Hazrat Haroon۴,[164] Hazrat Yusha' bin Noon۴,[165] Hazrat Hazqeel۴,[166] Hazrat Ilyas۴,[167] Hazrat Al-Yaseei۴,[168] Hazrat Shamoeil۴,[169] Hazrat Dawood۴,[170] Hazrat Sulaiman۴,[171] Hazrat Ayub۴,[172] Hazrat Yunus۴,[173] Hazrat Zul Al-Kafal۴,[174] Hazrat Uzair۴,[175] Hazrat Zikriya۴,[176] Hazrat Yahya۴,[177] Hazrat Isa۴,[178] and Hazrat Muhammad (PBUH)[179] are included.

The synonym words like Nabī and Rusul have been used for the Prophet. There are stories or allegories of some important events and other personalities except Prophets۴ in this kitab ullah.

4.1 Luqman

He was famous among the whole Arab due to his piety, self-righteousness, wisdom, understanding and intelligence. There is big contradiction of his period whether it is Hazrat Hud۴ or of Hazrat Dawood۴.[180]

4.2 Imran and Hanna

During the period of Hazrat Zikriya, there were a pious person of Banī Israeīl named Imrān and his wife Hanna famous among the folks.[181]

4.3 Hazrat Mariyam

The story of Hazat Mariyam۴ has been described in many places of Qur'ān and a sūr'ah has been named with her. Imran and Hanna were her parents.

Among the other events, ZulQarnain,[182] Yajooj Majooj,[183] Asahab-e-Kahaf,[184], Asahab-e-Ulras,[185] Asahab-e-Ul-Sabat,[186] Asahab-e-Ul-Qaryaa,[187] Asahab-e-Ul-Jinnata[188] (the gardeners), Asahab-e-Ul-Akhdood,[189] Asahab Ul-Feel,[190] Abu Lehab,[191] Hijra,[192] Ghazwat (Badar,[1936] Khandaq,[194] Hudabia Packt,[195] Sūr'ah Al-Nasr[196] and Prophecy of Conquest of Mecca, Hunain[197] and Tabuk[198]) Masjid-e-Zarar,[199] Asahab-e-Salasa,[200] the event of Zaid bin Haris,[201] the frequently occurred stories of nations (Nuh, Hud, Aad, Salah, Samood, Shoaib, Ibraheem, Moosa and Medinan people[202]), the use of terminology of Masani,[203] the event of burning fire in the night,[204] the event of listening of Qur'ān by Jinnies,[205] the description of dominating power of the Romans,[206]

the example of stormy rain,[207] the event of slave,[208] the formation of man through the drop of water,[209] the description of Noor of Allah,[210] the description of veges,[211] the amazing growth of garden of dates,[212] the description of fort of pagans and of the fights between the armed forces of Jinnies and angels,[213] are included. The example of comparison between the describing story in the saying style of both the Qur'ān[214] and Bible e.g., the story of Hazrat Yusuf۴ starts in Bible as "it is the history of the family of Jaccob۴[215] whereas the Qur'ān says:

نَحۡنُ نَقُصُّ عَلَيۡكَ أَحۡسَنَ ٱلۡقَصَصِ بِمَآ أَوۡحَيۡنَآ إِلَيۡكَ هَـٰذَا ٱلۡقُرۡءَانَ وَإِن كُنتَ مِن قَبۡلِهِۦ لَمِنَ ٱلۡغَـٰفِلِينَ[216]

The story is basically for explaining a hard tasks and sometimes it is without a specific end but the important point has been discussed. According to A.T.Welch, the story of Hazrat Yusuf۴ is near to Bible whereas the Qur'ān has changed the story of Hazrat Jesus or Isa۴ historically. In fact, there is detoriation and change in story in other Divine Books but Allah Himself has taken responsibility to save the Qur'ān from any change so there is minimum chance of any detoriation in the stories of the Qur'ān and the orientalists will have always been objecting Qur'ān.

It is known through the comparison of the Qur'ān and Bible in the story of Hazrat Yusuf۴ that Qur'ān uses such words which expose philosophical points in a delicate way and it also considers all the standards and its style is near to current conditions and nature whereas the style of Bible is limited.

The above discussion will be helpful in understanding the stories and Tafseers of the Qur'ān and these Qur'ānic stories are collectively helpful in describing the different symbols of nature and their relation with different divine Musahif. The presence of Qur'ānic stories in other Divine Masahif is the evidence of oneness of Allah, the aim of the Prophets' life and the aim of human life. It has been a challenge for the human race the preservance of the Qur'ān.

5. Regulations

In Encyclopedia of Islam, the author concedes that the Qur'ān provides information about many social rules and regulation as there is common information about the other problems of the Muslim, in the same way, there is list of social rules and regulation that's why, many religious duties have been described on different places and they are according to conditions. The examples, which have been described for the solution of these problems, are natural. The method of rules and regulation (pillars of Islam) of the Qur'ān starts with four rules, which are the basis of Islam.[217]

Primitively, Hazrat Muhammad (PBUH) has been asked to perform 'salat زامنہ' in the two parts of the day i.e., morning and evening [218] and recall Allah again and again in the middle prater,[219] and recite the Qur'ān as much as possible[220] and perform prayer and pay Zakat[221] and give Allah the better debt[222] and the prayer has been levied or imposed with the condition of punctuality on he believers,[223] and pay Zakat and Sadqat for the sake of Allah[224] and if pay Sadqāt apparently, it is better but if pay Sadqāt hidden and distribute among the poor, it is the best way,[225] and perform Salat and pay Zakat,[226] and obey the Prophet[227] and Sadqa is for the poor, orphans, for the sake of Allah, travelers, for liberating slave's and for the defaulters and the persons who are appointed for this task.[228]

The rule about fasting is that the fasting has been imposed upon the people like the previous nations so that they should become pious.[229]

Allah ways about Hajj that performs Hajj or Umrā for the sake of Allah,[230] if someone is weak or ill or has fear for his life, pay ransom or keep fasting or pay Sadqa, it is a pious method[231] and Safa and Marwa are among the symbols of Allah and there is no limit for mistake if some count[232] and it is essential for people to make pilgrimage of the house of Allah if someone has the capability of going there.[233]

It is the duty of the Muslim to perform all these four pillars of Islam. Their historical importance is before the Ghazwa Badr and they were imposed in the beginning of Medinan life, whereas the reformation of Namaz and Zakat are prominent in the Meccan sūr'ah.[234] There are various ayat about Namaz and Zakat in the Qur'ān [235] whereas the embossment of fasting has been described in seven or six places in the Qur'ān[236] and probably the Muslim adopted to perform Hajj before Ghazwa Badr but practically, Hazrat Muhammad (PBUH) performed Hajj in the last year of His life.[237] Qur'ān has asked to perform these pillars collectively in order to emphasize them.[238]

In this way, the 'Wazu' وضو before Namaz has been described briefly in the Qur'ān(239) along with it massacre for the sake of Allah(240) spend for the sake of Allah,(241) and obedience of Allah and the Prophet (PBUH)(242) and perform duty for the sake of Allah and the Prophet (PBUH)(243) have also been described in the Qur'ān. To kill children due to fear of starvation has been forbidden. Qasas has been emphasized after including the work life.(244) In this way, halal and haram, will and legacy or inheritances have also been described in the Qur'ān.(245) Some ahkāms have been described legally and its teachings are near the right path and nature like other religion.(246) It is fact that the Qur'ān is the last form of hadith of Allah, which has been showering since the beginnings of life in which there are orders of almighty ruler Allah and wisdom behind these orders, which does not address any particular person, tribe, area and nations rather it addresses only human being the creature of Allah whose orders are purely logically and human whose hadith is not for some specific problems rather it is for all apparent and hidden problems and matters of human beings which have been reserved in the only one remained book and the betterment of the world and the last judgment day is in this book.(247) A.T. Welch has described some rules and laws of the Qur'ān and she has also declared them near to nature but she has not described the complete rules and laws in the present chapter e.g., there are detailed rules and orders about beliefs, self righteousness, praying, morality, social matters, laws, preaching of the religion, social economic, political and financial systems in the Qur'ān.(248)

6. Liturgical Forms and Other Aspects

According to A.T.Welch, some parts in the literary aspect of the Qur'ān are of prominent status. Most Qur'ānic references are consisted of praying or Ibadat, and they have praying expressions e.g., in sūr'ah "Fateha', the colour of dua (pray) is very prominent and dominant. Welch thinks that sūr'ah 'Fateha' was not considered the part of the Qur'ān in the Mohammadan (Pbuh) period but later, that dua (pray) was made the part of the Qur'ān.(249) (This objection has been given satisfactory answer in the second chapter).(250) In this way, the colour of dua (pray) dominates the last ayat of sūr'ah Baqara and in these verses, Allah has been addressed. The image of the praising of Allah can be felt in the Medinan sūr'ah of the Qur'ān and for this reason the words (251) ﷲاحبسر, (252) ﷲادمحلا,(253) ﷲاناحبسand (254)كرابت ﷲhave been used.(255) To pray is a natural instinct of human beings. The personality which man considers the embodiment of all powers and authorities, he expresses his own humbleness and weaknesses and prays for his betterment and welfare. So, there is no religion in the world which should not give the image of dua (prayer). Every nation has considered the personality as the embodinent of its dua (prayers) and wishes which it has regarded its god almighty, some prays before the gods and goddess, some raises one's voice before fire and some demands or seeks help from rivers or trees. In short, every nation has been busy in praying before its own worshipped idols.

The belief in oneness of Allah (Tawhid) has the basic and dominant position in Islam. That's why, it is necessary that man should turn his pray towards this one and only Allah Almighty so that this fact should be exposed that man considers and accepts Allah his only real benefactor and well-wisher.

Dua has great importance in the religious life of the Muslim. Dua is not only a connection between dua and the Creator of the universe rather it is direct link between Allah and His creation. The dua which have been revealed in the Qur'ān are very accurate and complete for the fulfillment of needs before Allah. Man should use those words for praying which have been revealed in the Qur'ān for Hamd of Allah and superior qualities of Allah. Ulma have collected the Qur'ānic dua in the books like Adyata-ul-Qur'ān e.g., Ibne Al-Sanī Ad-Dainwa di, ةليللاو مويلالمعwas published in 1315 A.H., from Hyderabad (Deccan). Jawama Al-Kalam At-Tayyab Fi Adayata wa Al-Azkar is the book of Ibne Tamima. Besides this, many Muhadasseen and Mufasreen have completely described the dua presented in Qur'ān and Hadith in the book Al-Dua.

A.T.Welch, accepts thast there are some distinguished rules and views in the Qur'ān which were not explained in any religious script, and they occurred as independent descriptive attitude. (256)

In the Meccan parts of the Qur'ān, the whole human race has been described as سانلااهيأاي and the description of Allah, prophets, death, day of judgment, the symbols of hell and heaven, the oaths and instructions for religious acts. Most social teachings have also been described in Meccan sūr'ahs. Meccan sūr'ahs are also embodiment of the address of Hazrat Muhammad (Pbuh) and his (Pbuh) safety.(257)

Whereas, the words اونما نيذلااهياي and all its Ahkamat come in the Medinan sūr'ahs. The description of the characteristics of Allah, Ahel-e-Kītāb and Banī Israil specially are prominent in the Medinan sūr'ahs. Besides this, marriage, divorce, law, army and aims of politics have been described.

In some sūr'ah, he (PBUH) was directly addressed and there are ahkamat about his (PBUH) married life in the Medinan sūr'ahs.(258)

Conclusion

This article is about the literary style and major themes of the Holy Qur'ān. I have tried to explain first about oaths and their explanations. The obscenities of the orientalists about oaths present in the Holy Qur'ān are brought to light. In this regard, the orientalists must know Arabic grammar for some oaths are actually the grammatic expression. Secondley, In this article Heaven and Hell, creation of human beings, the Sun, the Moon, alternation of day and night along with other verses about universe is explained according to Allah's sign. Thirdly, The indications are state to distinguish the narrative style of Qur'ān and incident of stories. In the same way the fifth aspect is about the fundamentals, beliefs, marriage, divorce, the life of Holy Prophet Muhammad (SAW) and with social, economic and financial teachings and enjoining are described briefly. Lastely,Praying expression in Qur'ān their significant and objectives are also stated.

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Sūr'ah Al-Furqān, 25 : 59
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Sūr'ah Al-Zārīat, 51 : 24
152. This event has been described in sūr'ah Al-Baqara, Al-e-Imran, AlMaida, Al-Aa'raf, Al-Hajr, Banī Israeīl, Al-Kahaf, Marīyam, Taha, Yaseen and Suad.
153. The information about Lucifer is in:
Sūr'ah Al-Baqara, 2 : 30 – 39
Sūr'ah AlAa'raf, 7 : 11-23
Sūr'ah Al-Hajar, 14 : 28-44
Sūr'ah Al-Isrā, 17 : 61-65
Sūr'ah Tahā, 20 : 115-126
154. The description of Hazrat Nuh is in Sūr'ah Ale Imran, An-Nisa, Al-Inam, AlAa'raf, At-Tuba, Yunus, Hud, Ibraheem, Banī Israeīl, Mariyam, Al-Ambiya, Al-Hajj, Al-Momainoon, Al-Furqan, Al-Shura', Al-Unkabut, Al-Ahzab, As-Safaat, Suad, Al-Momainoon, AlShura', Az-zariyat, An-Najm, Al-Qamar, Al-Hadeed, Al-Tehreem and Nuh.
155. The description of Hazrat Idrees occurs in two places i.e. first in sūr'ah Mariyam and second in sūr'ah Al-Anbīa.
156. The description of Hazrat Hud occurs for seven times in the Qur'ān e.g., one time in sūr'ah Al-Shūra' and sūr'ah Al-Aarāf and five times in sūr'ah Hūd.
157. The story of Hazrat Salah has been described in sūr'ah Al-Aaraf, Hūd, Al-Shūra' and Al-Nehal.
158. The story of Hazrat Ibraheem has been described both briefly and in detail in Meccan and Medinan Sūr'ahs e.g., sūr'ah Al-Baqara, Ale-Imrān, An-Nīsa, Al-Inām, At-Tuba, Hud, Yusuf, Ibrahim, Al-Hajar, Al-Nehal, Marīyam, Al-Anbīya, Al-Hajj, Al-Shūra', Al-Unkabut, Al-Ahzab, As-Sifaat, As-Shūra, Al-Zukhraf, Az-Zarīyat, An-Najam, Al-Hadeed, Al-Mumtahnat and Al-Aala.
159. Hazrat Lut has been described in Sūr'ahs Al-Inam, Al-Aa'raf, Hud, Al-Hajar, Al-Anbiya, Al-Hajj, As-Shūra', Al-Namel, Al-Unkabut, As-Safaat, Suad, Qaaf, Al-Qamar and Al-Tehreem.
160. The description of Hazrat Yaqoob in Al-Baqara, Ale-Imrān, An-Nīsa, Al-Inām, Hud, Yusuf, Marīyam, Al-Anbiya, Al-Unkabut and Suad.

161. Hazrat Yusuf has been described for 27 times in the Qur'ān e.g., 24 times in sūr'ah Yusuf, once in sūr'ah Al-Inam, Al-Maomaimoon and Sūr'ah Yusuf has been named with the same name.
162. Hazrat Shoaib has been described in sūr'ah Al-Aa'raf, Hud, Al-Hajr, Al-Shura' and Al-Unkabut.
163. The description of Hazrat Musa is in sūr'ah al-Baqara, Ale-Imrān, An-Nisa, Al-Maida, Al-Inām, Al-Aaraf, Yunūs, Hud, Ibrahim, Bani Israeil, Al-Kehaf, Mariyam, Taha, Al-Anbiya, Al-Hajj, Al-Momainoon, Al-Furqan, As-Shura, Al-Namel, Al-Qasas, Al-Unkabut, Al-Sajda, AlAhzab, As-Safaat, Al-Momeen, Hamiem Sajida, Ash-Shūra, Al-Zakhraf, Al-Ahqaf, Az-Zariyat, An-Najam, As-Saf, An-Nazzat and Al-Aa'k.
164. Hazrat Hārūn has also been described with Hazrat Moosa.
165. The name of Hazrat Yushae bin Noon is not present in the Qur'ān but in the meeting of Hazrat Moosa with Hazrat Hizer, a young companion has been described as in the 60th and 62nd ayat of sūr'ah Al-Kehaf and 23rd aya of sūr'ah Al-Māīda and نلاجر means Hazrat Yusha and other Prophet Kalab bin Yoqana.
Ibn-e Hazm (N.D), <u>Jamrah Insāb-ul-Arab</u>, p.505
166. Hazrat Hazqaīl has not been described in the Qur'ān, but one event in sūr'ah Baqra has pointed out his personality.
167. At two places, Hazrat Ilyas has been described e.g. in sūr'ah Al-Inām and As-Safaat.
168. Hazrat Al-Yasee has been described at two places e.g., in sūr'ah Al-Inām and sūr'ah Suad.
169. There is no description of Hazrat Shamoeil in the Qur'ān but Mufasrīn have discussed him in the tafsīr of verse 246-247 of sūr'ah Baqara.
170. At sixteen places, Hazrat Dawood has been described e.g. sūr'ah al-Baqara, An-Nisa, Al-Maida, Al-Inām, Banī Israeīl, Al-Anbīya, Al-Namel, Saba and Suad.
171. There is detailed and brief description of Hazrat Sulīmān for 17 times in the following sūr'ahs e.g. Al-Baqara, An-Nīsa, Al-Inām, Al-Anbīya, Al-Namel, Saba and Suad.
172. There is description of Hazrat Ayub in sūr'ah An-Nīsā, Al-Inām, Al-Anbīya and Suad.
173. In sūr'ah Al-Qalm, Hazrat Yunus has been addressed by Sahab-e-Al-Hutt and with name in sūr'ah An-Nīsa, Al-Inām, Al-Anbīya and As-Safaat.
174. For twice, Hazrat Zul-Al-Kafal has been described in sūr'ah Al-Anbiya and Suad.
175. In Sūr'ah At-Tuba, Hazrat Uzaīr has been described once and in sūr'ah Al-Baqara.
176. Hazrat Zikriya has been described in Sūr'ah Ale-Imran, Al-Inām, Marīyam and Al-Anbīya.
177. Hazrat Yahyā was the son of Hazrat Zikrīya and he has been described along with his father in Sūr'ah Ale-Imran, Al-Inam, Marīyam and Al-Anbīya.
178. Thirteen sūr'ah contain the description of Hazrat Isā. Sometimes he has been addressed as Isā, Maseeh, Abdullah and Ibn-e Mariyam e.g. in surras Al-Baqara, Ale-Imrān, An-Nisa, al-Maīda, Al-Inam, At-Tuba, Mariyam, Al-Momainoon, Al-Ahzab, Ash-Shūra Az-Zakhraf, Al-Hadeed and As-Saaf.
Syuhaarvi, Hifaz-ur-Rehman (N.D), <u>Qasas-ul-Qur'ān</u>. Progressive Books, Lahore.
179. Hazrat Muhammad (PBUH) has been addressed as يبنلااهيايا ,لوسرلااهيايا ,ىبن ,لوسر and Rehma-tul-Lilalmeen and his Qur'ānic names are Muhammad, Ahmed, Abdullah, Bashier, Nazier, Mubashir, Shahid, Muzakar, Muzamil, Mudasir, Rauf, Raheem, Aziz, Hadi, Ameen, Manzer, Naimata, Noor, Taha, Yaseen, Siraj, Munir, Shaheed, Haq, Daei Il Allah and Khatim-un-Nabiyeen.
180. Sūr'ah Luqman, 31 : 12-14 (This sūr'ah has been named by the famous historical personality Hazrat Luqman).
181. There is description of Imrān and his wife in 33rd – 37th aya of sūr'ah Al-e-Imrān.
182. The event of Zul-Qarnain in the sūr'ah Al-Kehaf.
183. The Yajooj and Majooj have been described in sūr'ah Kahaf.
184. A complete sūr'ah Al-Kehaf was revealed about the Ashab-e-Kehaf.
185. The description of Asahab-e-Al-Raas is in Sūr'ah Furqan and Qaaf.
186. There is description of Asahab-e-Sait in Sūr'ah Al-Baqara, Ale-Imrān, An-Nīsa, Al-Maīda, Al-Ia'rāf and Al-Nehal.
187. There is description of Asahab-e-al-Qariya in 13 – 30 aya of sūr'ah Yaseen.
188. The event of Asahab-e-Ul-Jinna has been described in 17-34 aya of sūr'ah Al-Qalam.
189. There is description of Asahab-e-Ul-Akhdood in 1 to 11 aya of sūr'ah Al-Barooj.
190. Sūr'ah Al-Feel contains the event of Asahab-Ul-Feel.
191. The uncle of Hazrat Muhammad (PBUH) Abu Lehab has been described in 1 to 5 aya of sūr'ah Lahab.
192. Migration of Medina has been recorded in the 4th aya of sūr'ah At-Tuba.
193. Ghazwa Badar has been discussed in sūr'ah Al-e-Imrān, Anfāl, and other places.
194. Sūr'ah Ahzab is about Ghazwa Ahzab.
195. The Hudabīa Packt has been described in 18th verse of sūr'ah Fateha.
196. The conquest of Mecca has been prophesised in 10th aya of sūr'ah Al-Hadeed and in sūr'ah Al-Nasr.
197. Sūr'ah Al-Tuba, 9 : 25, 27
198. Sūr'ah Al-Tuba, 9 : 117
199. Sūr'ah Al-Tuba, 9 : 110
200. Sūr'ah Al-Tuba, 9 : 118
201. Sūr'ah Al-Ahzāb, 33 : 37 – 38

202. Sūr'ah Al-Aarāf, 7 : 59 - 93
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Sūr'ah Az-Zārīyat, 51 : 24-46
Sūr'ah Al-Najam, 52 : 50-55
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203. Sūr'ah Al-Hajar, 15 : 87
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204. Sūr'ah Al-Baqara, 2 : 19
205. Sūr'ah Al-Ahqāaf, 46 : 29-34
Sūr'ah Al-Jīnn, 72 : 1-4
206. Sūr'ah Al-Room, 30 : 1-5
207. Sūr'ah Al-Baqara, 2 : 19
208. Sūr'ah Al-Nehal, 16 : 75
209. Sūr'ah Al-Nehal, 16 : 76
210. Sūr'ah Al-Noor, : 35
211. Sūr'ah Al-Kehaf, 18 : 45
212. Sūr'ah Ibrahim, 14 L: 24-27
213. Sūr'ah Yaseen, 36 : 12-13
214. Sūr'ah As-Sifaat, 37 : 15-21
215. Revised Standard Version (Great Britain) The British and Foreign Bible Society, 1971, Gen.2221
216. Sūr'ah Yusuf, 12 : 3
217. A.T.Welch, <u>Encyclopaedia of Islam</u>, "Kuran", Vol. 5, p. 425
218. Sūr'ah Al-e-Imrān, 3 : 41
219. Sūr'ah Al-Baqara, 2 : 238
220. Sūr'ah Al-Muzamīl, 73 : 20
221. Sūr'ah Al-Muzamīl, 73 : 24
It is essential to study the following books for the detail of social laws, rules and regulations of the Qur'ān:
- Islāhī, Muhammad Yusūf, <u>Qur'ānīc Talīmāt</u>, The Fifth Publication, 1968
- Khursheed Ahmed, <u>Islamī Nazrīya-e-Hayāt</u>, 2001
- Hājī Khalifa, <u>Orientalism</u>, p. 128-143
- http://en.wikipedia.org/wiki/islam
222. Sūr'ah Al-Muzamīl, 73 : 24
223. Sūr'ah An-Nīsa, 4 : 103
224. Sūr'ah Al-Baqarā, 2 : 271
225. Sūr'ah Al-Baqarā, 2 : 271
226. Sūr'ah Al-Māīda, 5 : 55
227. Sūr'ah Al-Noor, 18 : 56
228. Sūr'ah Al-Tūba, 9 : 60
229. Sūr'ah Al-Baqarā, 2 : 183
230. Sūr'ah Al-Baqarā, 2 : 196
231. Sūr'ah Al-Baqarā, 2 : 196
232. Sūr'ah Al-Baqarā, 2 : 158
233. Sūr'ah Al-e-Imrān, 3 : 97
234. A.T.Welch, <u>Ency.</u> "Kur'ān", Vol. 5, p. 425
235. Some Ayat are:
- Sūr'ah Al-Baqarā, 2 : 3
- Sūr'ah Al-Baqarā, 2 : 43
- Sūr'ah Al-Baqarā, 2 : 83
- Sūr'ah An-Nīsa, 4 : 43
- Sūr'ah Al-Māīda, 5 : 6

- Approximately, for 700 times the description of Namaz and Zakat have been occurred. For details, please see "Al-Mu'ajam Al-Mufharas.
- Please see for details: Wagtendonk, Fasting in the Koran, p. 127-141

236. Sūr'ah Al-Baqarā, 2 : 183, 187, 196
Sūr'ah An-Nīsa, 4 : 92
Sūr'ah Al-Māīda, 5 : 89
Sūr'ah Al-Mujadlāh, 58 : 4
237. A.T.Welch, Ency. Vol. 5, p. 425
Ibid
238. Ibid
239. Sūr'ah Al-Māīda, 5 : 6
240. Sūr'ah Al-Baqarā, 2 : 190
241. Sūr'ah Al-Baqarā, 2 : 195
242. Sūr'ah Al-e-Imrān, 3 : 32, 132
243. Sūr'ah Al-Inām, 6 : 151
244. Sūr'ah Al-Isrā, 17 : 31
245. Sūr'ah Al-Baqarā, 2 : 178
246. Sūr'ah Al-Māīda, 5 : 3
247. Sūr'ah Al-Baqarā, 2 : 180, 240
248. Sūr'ah An-Nīsa, 4 : 11
249. A.T.Welch, Encyclopaedia of Islam, "Ku'rān", Vol. 5, p. 425
250. Ibid.
Bell has described the sūr'ah which as follow:
Sūr'ah Ibrahīm, 14 : 35 – 40
Sūr'ah Al-Baqarā, 2 : 265
251. The word ﷲاحبس comes in the beginning of sūr'ah Tur, sūr'ah Al-Hashr, sūr'ah Al-saff, sūr'ah Al-Jumma and sūr'ah At-Taghabin.
252. The word ﷲادمحلا comes in sūr'ah Fateha, sūr'ah Al-Inam, sūr'ah Al-Kahaf, sūr'ah Saba, and sūr'ah Fatir, besides this, these words come in the following sūr'ahs:
Sūr'ah Al-I'rāf, 7: 43
Sūr'ah Al-Isrā, 17 : 111
253. ﷲاناحبس comes in the following sūr'ahs:
Sūr'ah Al-Isrā, 17 : 1, 93, 108
Sūr'ah Al-Qasas, 28 : 68
Sūr'ah Yaseen, 36 : 36
Sūr'ah As-Sifa-at, 37 : 180-182
Sua al-Zukhruf, 43 : 82
254. The following sūr'ahs have the words ﷲاكرابت
Sūr'ah Al-I'rāf, 7 : 54
Sūr'ah Al-Hajj, 22 : 14
Sūr'ah Al-Furqān, 25 : 1 – 10, 61
Sūr'ah Al-Mominoon, 40 : 64
Sūr'ah Al-Zukhruf, 43 : 85
Sūr'ah Al-Rehmān, 55 : 78
Sūr'ah Al-Mūlk, 67 : 1
255. A.T.Welch, Encyclopaedia of Islam, "Kur'ān", Vol. 5, p. 425
256. Ibid
257. Bell, Introduction, p. 80
258. For detail, please consult sūr'ah Al-Tehreem, Sūr'ah Al-Mominoon and Sūr'ah Al-Noor
The famous Qur'ānic dua are present in the following sūr'ah's ayat:
Sūr'ah A-Baqarā, 2: 150, 250
Sūr'ah Ale-Imrān, 3 : 9, 84
Sūr'ah Al-I'rāf, 7 : 23
Sūr'ah Hūd, 11 : 56
Sūr'ah Al-Isrā, 17 : 24
Sūr'ah Al-Momīnoon, 23 : 29
Sūr'ah Al-Qalam, 68 : 32
Sūr'ah Nuh, 71 : 9, 10, 11, 28, 47
A.T.Welch did not describe the most dua among them.